ISSN 0361-1930

whole Earth newsletter

Mrs. Joan Shropshire describes her experiences in Kampuchea. Photo: Wisconsin State Journal, with permission.

WINTER / SPRING 1980 *Vol. IX, No. 3*

REPORT FROM KAMPUCHEA

"After the atrocities, after the grief there is this amazing resilience of the human spirit. It struck me so forcibly—and in this scene of terrible tragedy, it gave me hope."

Joan E. Shropshire, director of the UCBWM and OGHS chairperson for the United Church of Christ in 1978, was speaking of Kampuchea (Cambodia) and of her visit there and to Vietnam last October with a six-person team from Church World Service. The group was invited by Viet-My, a committee that fosters friendship between Vietnam and the United States. The delegation's trip included time in Vietnam, Kampuchea, and a refugee camp near the Thai border.

Mrs. Shropshire admits to being haunted by memories:

– The almost total absence of children under five and the disquieting feeling that comes with not knowing if help has come too late to save the brain cells of the few skin-and-bones children one does see. "Physically they may possibly recover, but emotionally—can they survive such violence as seeing their own parents killed?"

– The desperate food problem—famine brought about by the fact that only 5 to 20 percent of the arable land was planted in crops last year.

– The eerie silence in the hospital tents of the camp where 40,000 refugees are being cared for. "These victims of starvation and exhaustion just did not have the energy to cry."

– The emaciated Kampuchean mother who managed to convey to the smiling American stranger that her infant was two days old. "I don't think that baby has a prayer!"

But, Mrs. Shropshire continues, things are beginning now to happen in Kampuchea, thanks to large-scale international efforts. Trucks are moving in Phnom Penh. Thousands of bullock carts are carrying supplies into the countryside. Schools are open—though without books and pencils. Vegetable and rice gardens are starting. "There is a positive and constructive attitude—no seeking for revenge—and that's what I mean by the resilience of the spirit."

Nevertheless, authorities estimate that two-and-a-half million people may die of starvation in Kampuchea in the next few months. Eighty percent of the children will suffer from severe malnutrition for a long time to come.

As a follow-up to the delegation's visit, Church World Service issued an immediate appeal to the churches for five mil-

continued on p. 2

ONE GREAT HOUR OF SHARING – SEE PAGES 7 - 10

Continuing the Missionary Herald, founded 1805.
Published by the United Church Board for World Ministries, 475 Riverside Dr., New York, N.Y. 10027.

Message From The EVP

Margaret Ruth Blemker, Canton, Ohio. Heidelberg College and Syracuse Univ. Engaged three year term for American Collegiate Institute, Izmir, Turkey.

So reads an entry on page 60 of the Annual Report of the American Board of Commissioners for Foreign Missions for 1945. So began an association of Margaret Blemker with this Board which was to last until the end of April, 1980. Through three years of service as a missionary, then 31 years as Near East Secretary, she has watched the world change and has participated creatively in a changing Christian mission. Consider a few items from that 1945 Report:

Our missionaries were said to act as a " 'conscience' for the ruling white population of the Union [of South Africa]." Today the assumption of white rule is gone, but the responsibilities of conscience remain.

Sections of the 1945 Report deal with programs in Bulgaria, Greece, Czechoslovakia, France, and Spain. All of them Margaret was to administer along with the Near East. Anti-Protestant prejudices and "Vatican machinations" are cited as hindrances. Since then Eastern Europe has fallen under the domination of Soviet communism, and Latin Europe has been liberated by the Vatican II reforms of the Roman Catholic church.

The Near East in 1945 was recovering from World War II and offered much promise. Today's bitter divisions and frustrations have come largely because of pressures and ideologies from outside–Zionist, Marxist, American.

In 1945 as in 1980, concern to understanding and effectively approach Islam was strong. An Islamic workshop in Beirut produced documents translated into several languages, including Chinese! After Japanese occupation China was just reopening. And hopes were high, like those being rekindled now: "In spite of current 'difficulties' in China, the American Board believes no race on earth has greater potential strength for the Kingdom of God."

"Frightfully unpredictable" increases in costs brought the expense of maintaining a 1945 missionary to something like $3,500 a year. (It is now $11,000 and rising!) As today, we were concerned with basic policy: "The Board holds to its fundamental purpose of world evangelization. . . . We recognize any and all forms of human service as true expressions of the love of God in Christ. They are important for the direct good they do in making life better; and also as effective expressions and practical interpretations of the meaning of Christian love." Through the years Margaret Blemker has given allegiance and effective expression to that purpose.

Above all, she has been a vital part of the thinking, working, questioning, and praying that have maintained a quality of life in our Board to which John R. Mott paid tribute in 1945. The great statesman of missions and father of the ecumenical movement said :"If I were asked to name the missionary societies from which I have learned the most, I would say first the American Board."

Thank you, Peg, for your share in the friendships, the turmoils, and the triumphs of these years.

David M. Stowe

SHROPSHIRE–continued from p. 1

lion dollars for relief aid to the people of Kampuchea. The portion of the United Church of Christ is approximately 20 percent, or one milllion dollars. Major needs are for food, medicines, help to hospitals and orphanages. Later aid will be needed for development, for rebuilding. But, Mrs. Shropshire cautions, "they, not we, must do the rebuilding. We can be only catalysts."

In a report to her own Conference, Wisconsin, Joan Shropshire underscores the high regard in which the church is held as an agent of relief and reconstruction:

"People who wish to respond to this great suffering should give through the church, which has a worldwide network already established so that your gifts will be efficiently transferred to the area of need. [In Kampuchea and Vietnam] **we sensed the feeling of great trust in the church because Christian concern has no strings attached when aid is given.**"

She goes on to urge over-and-above giving to One Great Hour of Sharing this year. If you've given $5 in the past, stretch it to $50. If you've given $10, give $100. Your special offerings make possible aid not only to Kampuchea but to the billion people of earth who suffer today from hunger and malnutrition; to the world's 15 million refugees; to the countless faceless people who need food, clothing, shelter, work, and a chance to join in the pursuit of happiness.

OGHS–it's a very important way, says Joan Shropshire, for us to share in God's love ***today***.

Lebanon: Pain and Promise

BY ROBERT SEATER

Recently I visited Lebanon. It is a nation with no stable central government—under supervision of the Syrians, protected by the United Nations Peacekeeping Mission, torn by Palestinian, Falangist, and Mafia-type terrorist groups. Its territory is bombed regularly by Israel. It is a disquieting place to be. Yet one senses not defeat, but promise.

THE SYRIAN ORTHODOX CHURCH REBUILDS

Raban Georges Saliba, Bishop of the Syrian Orthodox Church, and Edward Asmer, one of the leading laymen, took me to the site of a new church and social center being built in East Beirut and to their school, heavily damaged during the war. A common story in Lebanon is of destruction, relocation, and rebuilding. An uncommon story is this one of a small Christian group uprooted from its own land of Syria, determined to sacrifice in order to provide secular education as well as religious education and to maintain an ongoing church community. This determination has brought aid from our UCBWM through Church World Service. Ed Asmer said, "Christians in the Middle East are a minority. We need to know that we are part of the wider Christian church. The financial needs will pass, but the spiritual need of closeness with one another will always remain."

THE NEAR EAST SCHOOL OF THEOLOGY

Because of the continued unrest in Lebanon, enrollment at the Near East School of Theology in Beirut has dropped from a pre-war figure of 60 students to about 20 today. But Dr. Verne Fletcher, UCC missionary and president of the school, is optimistic. I asked him what we could do to help. He said: "We are calling upon you for understanding, for prayers, for support in the building of public opinion. We call upon you to realize the preacarious situation in which we live and work and to accompany us in this struggle to stay alive as a seminary over the next three or four years."

The NEST is not standing still. Recruiting efforts in Jordan, Egypt, Pakistan, the Sudan, and other nations are going on. The school is facing the 80s with hope and faith.

THE MIDDLE EAST COUNCIL OF CHURCHES

At a time when many say that ecumenism is declining, the Middle East Council of Churches (MECC) in Beirut stands in sharp contradiction to this notion. Representing 22 Orthodox and Protestant members, the MECC has been on hand since the civil war began, offering aid to many segments of Lebanon's torn and divided society. With funds received from Church World Service and other groups, including the United Church Board for World Ministries, the Council has helped in rebuilding schools and churches. It has worked in the resettlement of hundreds of thousands of refugees. It has aided widows and orphans. It has helped in agricultural projects and the establishment of agricultural cooperatives. Christians and Muslims alike give high praise for the work of this ecumenical organization.

(Robert Seater is Director of Broadcasting for the Wisconsin Conference of Churches and a former Corporate Member of the UCBWM.)

Year of the Child: Postscript from India

Shropshire

by Pauline E. King

A little bundle was found in a basket in our hospital chapel with the following letter addressed to the chaplain:

Dear Lord Jesus Christ,

Forgive my sins and take care of my sweet daughter Lilly. She entered the world on September 3, 1979 and her name is Baby Lilly. For her future you are the only answer. Kindly do not search for me. I will always be praying for her growth and future. Trusting in you, I am leaving my daughter before you in a helpless condition. Bless my child and forgive me.

Mother of sweet Lilly

Baby Lilly was a premature infant weighing barely three pounds. After two months of loving care at the Christian Medical Hospital in Vellore, she weighed five pounds and was ready for transfer to our nursery at the nearby Family Village Farm.

India has the second largest child population in the world. Almost half its people are children below 14 years of age, and milllions of these are orphans and destitute. Eighty percent live in rural areas where the infant mortality rate, as of 1971, was 139 per thousand compared to 19 per thousand in the Unites States.

Half of the illiterate persons in the world are in India. Millions of children are deprived of childhood, not having a chance to study or play. Poverty drives them to work at an early age, and to cities where they work long hours for a pittance. They live on the streets and in slums, where their poverty is perpetuated.

The Family Village Farm, a rural Christian community that is just what its name says, provides homes for a few of the millions of orphans and destitute children in India. It is only one small candle—but it can make a lot of difference in the dark.

There has been much publicity and talk at high levels about the International Year of the Child and the rights of the child to affection, good nutrition, medical care, free education, recreation and play, etc. But all these have been the priviliges of a few. They will come to the majority only through persons who have first committed themselves to God and then to others in love, by the grace of Jesus Christ. This is the work of mission, the "good news" that we seek to bring—not only new life to the body and mind but to the soul as well. Without keeping God at the center, all else will fail.

(UCBWM missionary Dr. Pauline E. King has long served the Christian Medical College in Vellore, India, as a professor of public health education. She is also founder and guiding spirit of the Family Village Farm, which is dedicated to saving children like Lilly.)

"A GIVING CHURCH WILL LIVE"

by Christine and Jack Purves

From surrounding huts come Herero women in their colorful dresses, church women in uniform, children in tattered clothing, grandfathers and grandmothers whose faces are etched with the distinguished beauty of age, young men and women in the latest fashions, and mothers carrying babies of all sizes and temperaments. The bell is rung, and the church fills quickly. People sit in the aisles . . .

A year ago this church was dying. Then came Peter Mudiwa and his wife, fleeing from Zimbabwe Rhodesia to Botswana. His theme was simple: "A taking church will die, a giving church will live." In the midst of a depressed economy brought on by a hoof-and-mouth quarantine, which canceled the sale of all cattle, Peter had the congregation raise $600 in a thank offering, build a house for a Bushman woman who was living in cardboard boxes, distribute blankets and clothing to the needy, and assume responsibility for local church finances. The congregation now helps a sister church 200 kilometers to the north . . .

(Jack and Christine Purves are in Maun, Botswana, where Jack is headmaster at a Christian secondary school and Christine teaches music. Of equal importance with their school work, say the Purveses, is their partnership with the local congregation.)

Solution: Re-educating Both Women and Men

by Patricia M. Gass

"The major source of all problems of women in third world countries can be summarized in very few words: complete social and economic dependence on men, and a stress on their reproductive role that is inimical to their own interest."

Meeting in Madras, India last November, an international seminar of 29 women from eight Asian countries and six faiths agreed on this statement as a springboard into discussion on how the status of women—both at the micro-level in the home and in the larger national context—can be improved. Among the invited participants, most of whom were in their 30s and 40s, were two UCC missionaries, Aiko Carter of Tokyo, Japan and myself.

The group tried to look at hard facts and to make practical recommendations on how to change existing situations. Every country admitted to some improvement in the status of women. But in some countries legislation has backfired. Because employers have been unwilling to comply with new laws, the number of women employed has actually dropped. Again and again as this and other problems were discussed, the solution seemed to rest with the re-education of men as well as women.

Though one sometimes feels at a meeting like this that it is the committed talking to the committed, we nevertheless came up with specific recommendations:

– greater involvement by the public and voluntary agencies (instead of leaving so much to government);
– linking of women's organizations at national levels;
– working cooperatively with governments on agreed priorities, with small-scale programs that will allow for successes and the encouragement such successes bring;
– appropriate strategies in the educational systems to ensure that every woman is equipped to fulfill her new role as citizen, earner, and equal in life.

It was also recommended that efforts be made to secure non-discriminatory legislation, e.g.:

Fourth and fifth from left: Patricia Gass and Aiko Carter at the international seminar.

– the right of women to decide the number of pregnancies and spacing of children through liberalized abortion laws;
– the right of women, single or married, to adopt children;
– reform in personal laws (as applicable to different religions within a country) to improve the status of women and/or an alternative civil code for those who wish it;
– equal pay for equal work.

Women's organizations were urged to take action against oppressive and exploitative conditions of employment caused by employers in the third world.

Finally, the seminar participants proposed that there be a concerted effort in third world countries to bring about attitudinal change in regard to the traditional roles of men and women through changes in the contents of school textbooks and the media. Women must be portrayed as self-confident, self-reliant individuals!

The seminar was sponsored by the Leslie Sawhny Programme of India and the Friedrich Naumann Foundation of West Germany, both of them concerned for citizen training in responsible democracy.

Patricia M. Gass and her husband Eric are missionaries of the United Church of Christ and the Christian Church (Disciples of Christ), resident in Bombay, India.

"Meat Is the Ultimate Sign of Wealth"

by Walt and Beverly Snowa

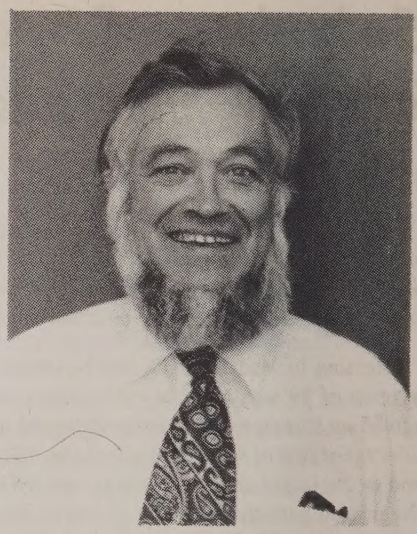
Walt and Beverly Snowa write from the Indonesian island of Timor that a main concern of their friends in the United States is: What do the people of Indonesia eat? Here is part of their answer:

"Though rice is the staple for most Indonesians, in infertile areas such as Timor corn is the most important crop. It is eaten three times a day. If you attend a "hunger meal" in the States and are served a bowl of rice, you can rest assured that in Timor you would be considered a wealthy person. Here poor people eat dried corn that has been boiled about three hours. When available a leafy vegetable is added. Meat is the ultimate sign of wealth. Except at parties you are just not likely to find this prestige food.

The everyday attitude toward food here is very simple. The words "give us this day our daily bread" take on meaning as people face the stark possibility of empty bowls."

(Walt Snowa is involved with Indonesian colleagues in lay leadership training for the Timor Evangelical Christian Church, and Beverly teaches English at the regional university.)

Bob Avery Dies in Istanbul



The UCC family is deeply saddened by the sudden death on November 15, 1979 of one of our senior missionaries, C. Robert Avery of Istanbul. The following tribute was written by one of Bob's colleagues and appeared in the *Near East Mission News.*

C. Robert Avery, the senior editor of the Redhouse Press in Istanbul, had been for the better part of 35 years a student, teacher, and editor living and working with the people of Turkey until his sudden death. He loved Turkey—the people, their land, history, and religion in all of its complicated facets. He was a scholar, particularly of the language. All of his intellectual interests and achievements, however, were rooted in his authenticity as a person who expressed joy in life and affectionate association with other people. The modern Redhouse dictionaries, a long-term, outstanding contribution to the cultural and scholarly life of Turkey and a keystone of the Press, were created under Robert Avery's aegis.

A native of Michigan, Bob graduated from university there in 1941. Coming first to teach at Robert College in Istanbul from 1943 to 1946, he made the trip out by a circuitous route during World War II. Returning to the United States for training in theology and Islamics at Hebrew Union College and Hartford Seminary, from which he received his B.D. in 1948, he went back to Turkey the following year with his bride, Elizabeth. For five years they served at the UCC-related Tarsus School before coming to the Redhouse Press.

Although Bob was a senior member of our mission, having worked here longer than any others, he conveyed a youthful enthusiasm for traveling on Bosphorus ferry boats, exploring the nooks, alleys, and rooftops of the old city and bazaar, singing bass in the church choir, gardening and conserving fuel, or searching for a new location for the YM summer camp. Even the youngest members of the Near East Mission knew Bob as a contemporary.

At the memorial service held in the Union Church in Istanbul and attended by people of many social and religious backgrounds, Bob was remembered for his compassion, his humor and laughter, his devotion to his work and to those with whom he worked—all an expression of his religious faith, which stressed the need for love and peace in the world. His former student and now for many years his neighbor, Ahmet Koc, ended his remembrances by calling Bob truly one of the last of "an endangered species." We, his colleagues of the Near East Mission [and we his friends in the States] will sorely miss Bob and his warm and steady leadership in these troubled days.

HUNGER CAMPAIGN PLANNED FOR MARCH AND APRIL

With help from 30 U.S. church bodies, including the United Church of Christ, the Bread for the World Educational Fund has launched a broad-based study-action campaign on world hunger. Hundreds of study groups are already scheduled for March in local churches, on campuses, and in communities throughout the country. Focusing on the recent report of the Presidential Commission on World Hunger, local groups will critically review recommendations for U.S. involvement in the search for solutions to the problem of hunger.

In April, when national legislators will be on recess in their home districts, forums will be organized and conferences arranged with elected representatives, candidates, and other public officials.

Plan now for your church's participation in the discussion groups, forums, and conferences. Begin by writing for free study guides and tips on organizing forums: **Bread for the World Educational Fund, 207 East 16th Street, New York, NY 10003.** For more information, call Doris Rossman at (212) 260-7000.

CONTINUE THE NESTLE BOYCOTT !

At a conference called in Geneva last October by the World Health Organization (WHO) and the United Nations Children's Fund (UNICEF), doctors, nutritionists, representatives of consumer organizations, and spokesmen for the baby-food industry agreed that breast feeding should be "protected and encouraged" everywhere and that "the marketing of breast milk substitutes and weaning foods should be designed not to discourage breast-feeding."

Yet, while WHO/UNICEF recommendations clearly call for far-reaching restrictions on marketing and promotion of infant formula, the Nestle Company's managing director has said, "We do not feel restricted in any way in our commercial activities by the WHO recommendations."

To date Nestle has not met any of the specific demands of the boycott, which the United Church of Christ voted to join at the General Synod meeting last June. While mass media advertising has been suspended, other forms of direct consumer promotion continue, as do free samples, "milk nurses," and intense promotion among medical personnel.

The Geneva meeting was only a first step in working out a regulatory code for the baby-foods industry and machinery of enforcement. While general principles are being translated into concrete legislation, it is absolutely crucial that pressure on the industry be kept on. **WHO and UNICEF need our help, and we can give it through a continuing boycott of Nestle products.**

One Great Hour of Sharing

he figures at far right on this poster show the amounts hich we in the United Church of Christ gave, in Christ's ame, in the first ten months of 1979 to others in need in r world family. The photographs show examples of some the needs for Disaster Relief, Refugee Service, Social ervice, and Development our gifts have helped to meet in 979. These examples range from programs of emergency od for the victims of disasters in many countries *(far lower right)* to programs of care for retarded children *(top right)* to programs of agricultural training and development throughout Asia, Africa, and Latin America. For more detailed information on how our gifts to One Great Hour of Sharing were shared with countless other members of our world family in need, read the *1979 Annual Report* of the Division of World Service of the United Church Board for World Ministries, a copy of which has been sent to your church with this poster.

Seeing the world family's needs

Division of World Service
United Church Board
for World Ministries

1979 Receipts*	
One Great Hour of Sharing	$1,636,042
Directed Gifts	369,577
	$2,005,619

1979 Expenditures*	
Disaster Relief	$355,975
Refugee Service	154,040
Social Service	221,275
Development	1,274,329
	$2,005,619

nd Jesus went about all the cities and lages. . . . When he saw the crowds, had compassion on them."

hen Jesus saw the needs of people, was, first, moved with compassion, d, then, moved to do something to eet their needs. He healed the sick. e fed the hungry. He gave courage d new life to those who seemed to ve no hope.

one point in his ministry, he said, reater works than these shall you ." At the end of his ministry he said at his followers were to be his witsses to the uttermost parts of the rld.

members of the United Church of rist, we have accepted his commison to us. There are times, however, nen we wonder how we shall be able do what is required of us. How shall we reach those who are in need? Can we be certain that the aid we give reaches those in need?

The Division of World Service of the United Church Board for World Ministries is the instrument for this outreach in Christ's name on your behalf. This is the agency which administers your offerings through "One Great Hour of Sharing" and through directed gifts for specific responses. The picture above is a reproduction of a poster for display in your church. This Annual Report of the Division of World Service is an explanation of what is shown in the poster.

It is the purpose of the Division of World Service to use your gifts to respond in times when *disaster* strikes anywhere in the world, including the United States; to respond to the needs of *refugees* in other countries as well as the needs of refugees who desire to resettle in the United States; to assist in *social service* that grows out of other responses we make and have made; and to assist in the *development* of peoples who need a helping hand to help themselves in providing their own food and shelter.

The news stories publicized by newspapers, television, and radio tend to focus on one opportunity for service at a time. Thus we often forget that it takes longer than a few days to respond to a disaster. Some persons have been displaced for more than a decade. Hunger is a recurring problem for more than a third of the world's people. The church is everywhere and is thus more able to respond to these recurring and long-term needs. This report gives some examples of the ways the church has responded in 1979 with your gifts.

Disaster Relief: $355,975

When tragedy strikes any one member of our world family, it is a disaster. Major disasters are those which affect large numbers of persons and destroy large amounts of property. The UCBWM Division of World Service responds to about 40 major disasters each year. In addition, we extend your help to many other appeals for assistance in matters which may not even be reported through the news media.

In 1979, Hurricanes David and Frederic affected nations in the Caribbean and some of the regions in the United States itself. Earthquakes occurred in Europe and the Middle East. There has been a drought in sections of India. In fact, in every region of the world, we have been faced with another disaster this year. Though we have had no major war, we have had a series of civil disturbances which have affected many persons. During the year, we were all shocked and upset by the kidnaping of Dr. Lloyd Van Vactor, a missionary of the United Church Board for World Ministries to the Philippines. This was but one incident in a long-standing civil conflict in that nation. Before he was kidnaped, he had asked that we send money for rice. Many villagers were moving away from the hot part of the fighting. These villagers would then establish themselves in neighborhood villages where the resources were not sufficient for all their needs.

Your "One Great Hour of Sharing" dollars were used to meet the needs of this part of our world family who were hungry, as shown in the picture.

In addition:

■ Floods in India displaced many persons. Some of your dollars are still being used to help establish better housing to replace that which was washed away by the floods.

■ A typhoon in Korea caused severe damage and dislocation of persons in many villages. So we sent assistance through Korea Christian Service, for which Mr. Ro of that agency wrote most appreciatively.

Our joint domestic disaster response through Church World Service is providing many communities with much other efficient assistance which you also make possible.

Finance

Today there are many appeals for funds. Many of the private voluntary organizations perform excellent service. Nevertheless, the cost of receiving and administering assistance through the church is always lower than that of other organizations; and the same element of volunteerism in fund-raising and program implementation which exists in the church in the United States, prevails in the church around the world. Thus you will get the biggest share of your contributed dollar to the point of ultimate need if you give through your local church.

The basic offering for this purpose is "One Great Hour of Sharing," the interdenominational all-church offering, received each year on the fourth Sunday in Lent or at some other time decided upon by the local congregation. This offering provides the basic funds for ongoing programs of development (*see* back page). When disasters occur or the needs of refugees appear, then the church staff persons around the world already engaged in development become the network for assisting in our response to such emergencies. In addition to your gifts to the "One Great Hour of Sharing" offering, special needs can be met throughout the year by means of a "directed gift," which is sent through the local church to the U.C.C. Conference, clearly marked for the purpose intended.

Only the cost of the publicity materials is deducted from the "One Great Hour of Sharing" offering. No administrative costs whatever are taken out of "directed gifts." The cost of staff and administration in the UCBWM Division of World Service is a part of the total budget of the Board.

The financial report on the poster and repeated here is preliminary. It is based on figures for the ten months ending October 31, 1979. The full report will appear as part of the audited 1980 Report of the Treasurer of the United Church of Christ Board for World Ministries.

1979 Preliminary Report:

Receipts

One Great Hour of Sharing	$1,636,04
Directed Gifts	369,57
	$2,005,61

Expenditures

Disaster Relief	$ 355,97
Refugee Service	154,04
Social Service	221,27
Development	1,274,32
	$2,005,61

Refugee Service: $154,040

The refugees from Indochina (*see* bac of this Annual Report) became the mos dramatic case of refugees to occur dur ing 1979. The U.S. government has taken a keen interest in these people and has provided funds for their care and resettlement. These funds are channeled through nine organizations that are recognized by the U.S. Immigration and Naturalization Service. Some of the funds are channeled through Church World Service, throug which the United Church of Christ and twelve other denominations work for re settlement. Other funds are channeled through the U.S. Agency for International Development to these nine organizations and other agencies for ministering to the needs of refugees in Thailand.

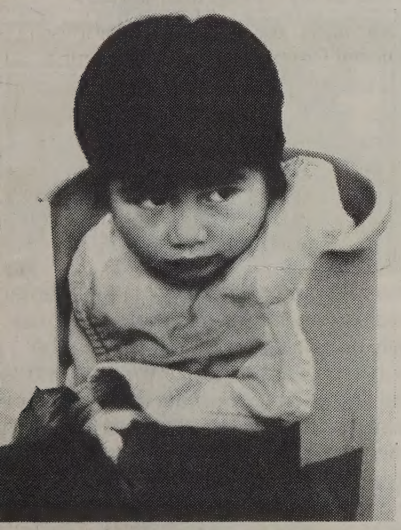
The pictures of displaced persons in Africa, Latin America, and the Middle East have not been so prominent in the media this year. But the temporary res dences of most of these refugees look much like the picture below. Your gifts of compassion continue to reach the persons in places like this.

s not always easy to decide whether
expenditure to aid such persons
ould be classified as disaster re-
onse, social service, or refugee serv-
e. Africa is still in turmoil. People are
ll fleeing in large numbers from South
rica, Zimbabwe Rhodesia, Angola,
amibia, and Ethiopia. Smaller num-
rs move out of other nations. Some
fugees, having come to the United
ates, find themselves with their sup-
rt cut off because of international
onetary difficulties.

atistics that count the number of refu-
es in millions tend to obscure the fact
at each refugee is a person. In this
nternational Year of the Child," it is a
rrifying fact that approximately half of
the displaced persons in the world
day are children—children who face
alnutrition, lack of proper education,
d all the denial of the rights so com-
on to children in many cultures.

ere is a need in our world family that
e all see. Our compassion in the ne-
tiable form of dollars helps to make
e plight of the refugees more tolera-
e. It is not God's will that one of these
le ones perish.

ocial Service: $221,275



i So Han was born with a permanent
sability. Her legs are crooked and can
ever be straightened. Her deformity
as probably caused by her mother's
alnutrition while the mother was carry-
g So Han, and during early childhood.
here is no clear diagnosis. Since
o Han is now eight years old, there is
le that can be done to reverse the
uation.

In a center in Hong Kong, So Han receives tender, loving care in a facility begun by the Hong Kong Christian Council to help care for members of our world family who are in need. The nurses have made a chair for our "sister" out of a plastic wastebasket. Because of the early malnutrition, So Han's mind is also retarded and she is not able to keep up with the other children in school. But she thoroughly enjoys being there to hear the exchange between the teacher and other students.

So Han and many other children who are severely handicapped are being cared for in this pioneer facility begun in Hong Kong by a partnership of our own United Church of Christ with other interested churches around the world. Your gifts through "One Great Hour of Sharing" make it possible for this social service agency to continue.

Most of the social services which we help to render with your compassionate outreach are directed to children. There are other child-care and ungraded learning centers for mentally and physically handicapped children. There are centers for the children who, for one reason or another, are abandoned, since sometimes a family is simply unable to cope with the children's needs for a time. These centers, which your dollars help to keep open, help in the children's transition to a fuller life.

At the other end of the age scale, we are also assisting churches in many regions of the world to meet the opportunities of ministering to the aged. Sometimes these aged persons have lost their families in a disaster or a war, and thus the traditional support systems of the enlarged family cannot work. Until new institutions with local support can be established, we help. In addition, rapid social change in the developing countries causes social dislocation; and it is the church that can begin new systems and demonstrate them so that others may then follow this lead in meeting needs.

Living Gifts

During the Spanish Civil War in the 1930's, Dan West of the Brethren Service Committee proposed the idea that the churches should send a "milk factory" (a cow) instead of sending more dried milk to Spanish families in need. His idea was that a bred heifer should be sent to a family, which, in turn, would give back to the agency or to another family the first female offspring—offspring which, in turn again, would be given to another family, and so on.

This was the birth of Heifer Project International. Each year, from "One Great Hour of Sharing" dollars and from directed gifts, the United Church of Christ provides about $250,000 for such opportunities through HPI.

The service has broadened to include more than heifers. Now domestic animals of all kinds are made available through HPI. In the beginning, many of these animals were shipped from the United States, but now it is possible to purchase in a developing country animals that are better adapted to the environment in which they must live. Thus HPI is still a highly visible instrument in our assistance in development—in helping persons to help themselves.

This photograph shows Boy Legaspi and his family at the Rural Life Center in the Philippines. Dick Fagan, a missionary of the United Church Board for World Ministries, is the director of the Center. Boy was sent to the Center by his church to learn how to care for goats. He now helps other farmers make use of goats to provide more adequate nutrition for their entire families, but especially for the children. The photograph shows the contrast between the size of the small local goat and the far larger cross-bred goat that is the result of our HPI contribution to the Center.

Your contributions to "One Great Hour of Sharing," as well as directed gifts for HPI, make it possible to meet some of the needs we see in our world family, which is made up of many families such as the Legaspi family shown in the picture.

Development: $1,274,329

About 70 percent of the world's people depend for food on what they themselves can grow. In emergency situations, it is necessary to transport food from one place to another, set up feeding kitchens, school-lunch programs, and food distribution centers. Sometimes, if the total supply of food in a nation is divided by the total number of persons, it would appear that there is no hunger. The difficulty is that those who are hungry have no power to purchase the food that is there. Since so many depend on their own harvest, the church sees the need to assist these farm families to grow more food for themselves. The individual farmer must have assistance, sometimes better seed, sometimes better technique, sometimes credit at rates not as high as the local money-lender, so that as he plants and harvests, he will have a better return from his investment of labor and land.

In Belize, instead of growing corn from seed they had saved from the previous harvest, farmers changed to growing corn from proven hybrid seed. Thus they were able to provide enough for themselves and some to sell.

Part of the reason we have so high a standard of living in the United States is because decades ago farmers were able to grow more than their families consumed. But if all Americans had to grow their own food, there would be no factories, no schools, no hospitals, no doctors. This is the situation in many countries. While it may be possible to foreshorten the time it takes to go from where they are to a higher level, it cannot be done by magic. The hard task of development requires assistance from all the members of the world family, as each sees the needs of others.

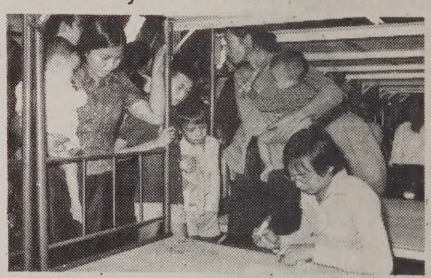
The western part of the state of Orissa, in India, is as poor as can be. The Rural Life Program, with your assistance, is one example of the work our gifts support in training local village persons who will train others in their village. A long time ago, Dr. Frank Laubach, a missionary of one of the predecessor agencies of the United Church Board for World Ministries, developed the technique "Each one, teach one" for the teaching of reading and writing to illiterates. In Orissa and in many similar places, the church is taking leadership in applying this technique to food production. The results are not always as spectacular as we would like. But like the mustard seed or yeast, the results will increase and benefit the entire world family.

Indochina

In Christ's name and on your behalf, the church is responding to the present needs of that part of our world family living in Indochina. The denominations in the United States are joining through Church World Service to render assistance in Cambodia as well to help the resettlement of refugees. We in Church World Service also join in giving aid with the churches of many nations which form the Commission on Interchurch Aid in Geneva. In Asia the churches of the Christian Conference of Asia also render assistance and help to direct the distribution.

Families want to make a new start. But in doing so, all is not easy and happy. They must leave everything behind. Yet, if the members of a family can remain together, they are willing to try. Their new start will be easier when a church congregation ministers to their needs in times of transition.

While awaiting the move to a new home, the family's temporary "home" can be a little cramped. But there is food and there is shelter. The solidarity of the family can be maintained.



The meaning of "family" in the Oriental tradition encompasses more responsibility and meaning than it does in the mobile population of our Western industrialized society. Contact must be maintained with those members of the family who have stayed behind. Other members of the family have been separated and should be found. These are hurts which have to be healed. Our compassion will help.

The United Church Board for World Ministries
475 Riverside Drive, New York, N.Y. 10027

David M. Stowe, Executive Vice-President
Myles H. Walburn, Treasurer

Division of World Service, Room 1643

Alfred C. Bartholomew, General Secretary
Gustav H. Kuether, Program Secretary
Hazel T. Johns, Consultant on U.N. Affairs and Development

SC80-2812r

WHOLE EARTH NEWS BRIEFS

UNITED CHURCH BOARD FOR WORLD MINISTRIES
475 Riverside Drive New York, N.Y. 10027

THERE MAY BE A PLACE FOR YOU among the opportunities for overseas service with the United Church Board for World Ministries.

- An ophthalmologist is needed immediately at a Christian hospital in India.
- An agriculturalist is needed to develop and manage a farm in Zambia.
- A pastor/evangelist is needed to help with church growth in Taiwan.
- Parish workers with youth or elderly are needed in West Berlin.
- Teachers of math, sciences, English, American literature, physical education, religious studies, commercial subjects, home economics, and agriculture are needed in countries all over the earth.

These are only a few of the overseas opportunities for Christians who want to serve the world church. Many of the needs are urgent. For further information write the Overseas Personnel Office, UCBWM, 475 Riverside Drive - 16th Floor, New York, NY 10027; or telephone (212) 870-2711.

"The **CHRISTIAN COMMUNITY IN CHINA** is very much alive and well," reports Dr. David Stowe, executive vice president of the United Church Board for World Ministries after a two-week visit to the country where he served as a missionary 30 years ago. "The officially recognized church is being allowed to reopen a number of places of worship, and in some cases people have lined up from 3 A.M. to be sure of getting a seat! That large part of the Protestant community which prefers to meet very quietly in house churches and informal groups, with no official recognition by the government, also seems to be growing and full of vitality and faith. Opportunities for helping provide Bibles and for sending some highly qualified Christians to teach English in government institutions provide a new invitation to mission."

At the December meeting of the New York City Council of Churches, UCC minister **ROBERT POLK** was unanimously elected to the post of executive director and received a standing ovation. We join in the applause, and good wishes, for Bob is a former UCBWM director and an old friend. Throughout his career, Bob has been active in the field of civil rights. He has served as chaplain at Dillard University in New Orleans, as minister of outreach at the Riverside Church in New York, and most recently as director of the Edwin Gould Services for Children in New York. The Council of Churches which he will now head is composed of 1700 Protestant and Orthodox churches, which makes it the largest metropolitan council in the United States.

HOW MUCH PAPER did your office use or abuse last week? Probably enough to supply a rural Jamaican school of 900 students for the entire school year! For want of a pen and paper, many a child here has lost his right to education. The lack of a uniform, a special color of sox and shoes, bus fare, lunch money are only the tip of an iceberg of needs.

– Mark and Emily Will, associate missionaries in Jamaica

Dr. Dale Bishop to Assume Near East Post

After an intensive search and many interviews, the UCBWM's Board of Directors has elected **Dr. Dale L. Bishop** as new regional secretary for the Near East, succeeding Dr. Margaret Blemker.

A magna cum laude graduate of Heidelberg College in Tiffin, Ohio, Dr. Bishop earned his Ph.D. at Columbia University in languages and cultures of the Middle East, with special studies in Zoroastrianism, the religion of ancient Persia.

Since 1974 he has been assistant professor at Columbia in the field of Middle Eastern studies. He is fluent in both Persian and French and reads several other ancient and modern languages of Europe and the Middle East.

Both Dr. Bishop and his wife Susan, who formerly served in the UCBWM's Near East and Overseas Personnel offices, are active lay members of the United Church of Christ.

Because Dr. Bishop's special field of study is Iran, he has prepared a paper to help us look with a Christian perspective at the country, the people, the history, and the present crisis. Excerpts follow. If you would like the entire text, please write to the Near East Office of the UCBWM, 475 Riverside Drive - 16th Floor, New York, NY 10027.

The People's Grievances

The present crisis cannot be understood without a recognition of the grievances the Iranians feel toward the Shah and his most visible supporter, the United States. These grievances may be briefly summarized as follows: political repression, corruption, wrong or immoral policies (misrule), personal lifestyle of the Shah.

Political Repression: After the Shah's brief exile in 1953, he moved to suppress the sources of opposition to the monarchy. This repression was carried out largely by SAVAK, the National Security and Intelligence Organization. The number of those killed or tortured by SAVAK will probably never be known. The Shah outlawed all opposition political parties in Iran. Dissidents were forced underground or into exile.

Corruption of government officials was widespread, and accusations of corruption were leveled at the royal family itself.

Misrule: By 1977 . . . inflation was rampant and the disparity of income between skilled and unskilled workers, between city-dwellers and peasants was striking. Many Western observers believe that the Shah's disastrous economic policies were the most compelling factor behind the Iranians' growing discontent before the revolution. Especially frustrating . . . was the knowledge that the vast sums of money being paid for Iranian oil, money that could have been channeled into socially productive projects, was being spent on arms (by 1978 arms expenditures reached $10 billion) or siphoned away by corrupt officials.

Personal lifestyle of the Shah: Although the Shah emphasized his Islamic piety, his conspicuous consumption and his emphasis upon the institution of the monarchy at the expense of Islamic traditions caused many Iranians to regard him as un-Islamic or anti-Islamic. His close ties to the United States and his attempts at "Westernization" of Iranian society increased this disaffection.

Disparate Groups Make Common Cause

The Iranian revolution came about because different groups with different social philosophies and different goals were able to unite for one common cause, the overthrow of the Shah. Once that had been accomplished, the diversity of interests came to the fore and has thus far frustrated the establishment of effective government. [Among the various groups participating in the power-struggle are the clergy.] Shiite Islam has upheld the belief that an *Imam*, a devinely guided leader of the lineage of Ali, son-in-law of the prophet Muhammad, is the infallible supreme authority in the realm of Islam. During this [present] period of absence of the twelfth Imam, his will is carried out by the *Mojtaheds*, scholars who are equipped by their learning and divine inspiration, to guide Islamic society. Ayatollah Khomeini is such a mojtahed.

Iranian Students in the U.S.

The harassment of Iranian student in the United States, both by the Immigra tion and Naturalization Service and by private citizens, runs contrary to the ideal we espouse. Although we are understand ably angry about the illegal seizure o hostages in Tehran, we must realize tha two wrongs do not make a right, especial ly when one of these wrongs is unconsti tutional. Many Iranians in the Unite States are not sympathetic to the hostag seizure, and even those who are deserv full constitutional protection. We urg that you protest punitive measures take against Iranians and that you seek to be friend Iranians in your own communities

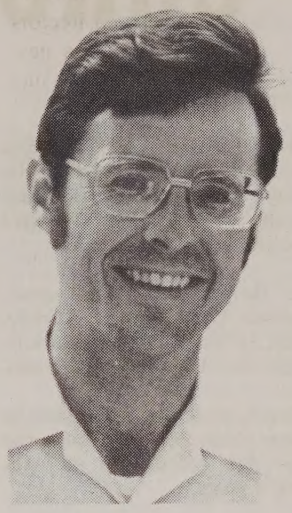
The Broader Context of the Crisis

Our tendency to view the Middle Eas as "Moslem masses" may well explai our inability to comprehend the depth o feeling, the profound grievances held by the Iranians against their "anti-Islamic" Shah and his supporters, the America government. To Iranian Muslims this in comprehension is a symptom of our lac of caring, our callous disregard for th suffering they experienced during the pas 26 years. To them it means that we some how regard them as less than human, a not entitled to elementary human rights– and they may be right. The future o American relations with the countries o the Middle East will certainly depend upon how well we learn our Iranian lessons.

Continued on page 15

How Does the Protestant Church React In a Socialist Society?

by Kenneth B. Mulholland



"Welcome to Free Nicaragua!" The old blue letters that greeted us as we anded at the airport left no doubt that Nicaragua was not the same.

This was my first visit since 1977, nd I was to be a "voice but no vote" articipant in the Second Interdenomina- ional Retreat of the Evangelical Pastors f Nicaragua.

How does the Protestant Church react n a socialist society?

That was the question with which 500 astors were going to struggle for five ng, intense days. The issue is significant ecause surging church growth (352 per- ent in the past 12 years) has made evan- elical Christianity a significant force in Nicaragua during the past decade. One ut of every 10 Nicaraguans is now re- ated to a Protestant Church. By and arge, however, the Nicaraguan Protes- ant Church was not prepared to face hat question. A low educational level of ts leadership, a traditional apolitical tance, an ignorance of the nature of Marxism and socialism, as well as the vhirlwind changes introduced by the evolution left much of the Evangelical Church confused, disoriented, uncer- ain as to its role or participation in the irth of really new Nicaragua.

Out of the week emerged a document nanimously approved by the 500 pastors resent stating their position before the government. It recounted Protestant in- volvement in toppling the Somoza govern- nent, declared loyalty to the revolution- ry Nicaraguan Government of National Reconstruction insofar as it supported he good of the people, made it clear that no government would receive the uncon- ditional loyalty reserved only for Jesus Christ, urged Protestants to involve them- elves in Sandinista neighborhood Civil Defense groups, condemned the U.S. blockade of Cuba, and acknowledged he full freedom of religion that has been experienced under the new government.

The next day a page-one newspaper tory carried the headline: ***"Protestant Pastors: We Support the Revolution."***

Three Observations

I would like to share these observations that highlighted my own experience:

1) Nicaragua is a war-ravaged country. Official statistics count 40,000 dead and 40,000 orphans. Signs of destruction from aerial bombing, artillery, and fire-fights dot the city. Shopping centers look like miniature ghost towns.

2) Nicaragua is a hopeful country. Hope is everywhere evident. It is evident in the poorest sections of Managua where residents have cleaned the unpaved streets of rubble, garbage, and litter; painted the rocks, cut the grass, and decorated with strings of small black and red crepe paper.

In the airport I talked to a 12-year-old boy who, though obviously poor and undersized from lack of proper nourishment, had a strong desire to become a doctor "because all the poor people in the rural area have no doctors and clinics and have to walk miles, even when they are ill, to get medicine and treatment." He told me that education was going to be free now.

Under the Sandinista programs, all schooling will indeed be free from first grade through university. This coming year a massive literacy campaign will take place aimed at teaching 400,000 Nicaraguans to read and write within a year. Education will be a right guaranteed by the state rather than a privilege.

3) Nicaragua is an uncertain nation. The question on everyone's mind was: Will the Nicaraguan socialism be democratic and pluralistic as in Costa Rica? Or will it be totalitarian as in Cuba? Will the new government continue to allow freedom of religion? Freedom of speech? Of the press? Will human rights continue to be respected? Will Marxist indoctrination be part of the school system? Yes, despite the hope there was fear lurking in the background, and the retreat sought to air those fears and deal with them.

Two Cuban pastors acting as resource persons related how, when Castro declared himself a Marxist-Leninist, the churches automatically opposed all that he did—or fled—and thus picked up the label of counter-revolutionaries. They stressed the importance of distinguishing clearly between the things that Christianity and Marxism have in common and the points where they clearly clash.

"The Bible in the Revolution" read a huge red and white banner draped along one wall.

"Yes," I said to myself, "that is what this retreat is all about." These pastors are not going to be absent from this revolution. They are not willing to let it be guided exclusively by those of athiest persuasion or totalitarian tendencies, while Christians hold back for fear of contamination. They are going to be courageously present with their faith and their message in this struggle for justice and peace. They are here to express their fears and hopes, demonstrate their unity, re-affirm their commitment to Jesus Christ and to his unchanging mandate to make disciples regardless of what the future may hold.

(Kenneth Mulholland and his wife Ann are UCC missionaries serving at the Latin American Biblical Seminary in Costa Rica, where Ken now heads the program of theological education by extension.)

CHRONICLE

NEW APPOINTMENTS

Thelma G. Belair, general work, Near East Mission office and Uskudar Amerikan Kiz Lisesi, Turkey. Home church: Pleasant Hill Community Church (UCC), Pleasant Hill, TN. Volunteer, 9 months.

Theresa M. Gorenz, English teacher, Tarsus Amerikan Lisesi, Tarsus, Turkey. Home Church: St. Mary's Roman Catholic Church, Sycamore, IL. Associate, 2 years.

Kyoko A. Grant, participation in work of Kansai Seminar House, Kyoto, Japan, and the Christian Art Association of Asia. Appointment, 4 years.

Helen A. Harper, English teacher and department head, Izmir Amerikan Kiz Lisesi, Izmir, Turkey. Home church: Rancho Cordova UPC, Rancho Cordova, CA. Appointment, 5 years.

J. Paul and Meredith J. Hudson, co-pastor (Paul), Uniting Church in Australia. Home church: Plainville Christian UCC, Plainville, NY. Associate, 3 years.

Peggy B. and Peter D. Jenks, teachers, Kodaikanal School, India. Home churches: North Congregational UCC, Middletown, NY (Peggy); Christ UMC, Ft. Lauderdale, FL (Peter). Appointment, 3 years.

D. Bradford Kite, English teacher, Tarsus Amerikan Lisesi, Tarsus, Turkey. Home church: Grove UMC, Petersburg, WV. Associate.

Judith A. and Raymond N. Langley, houseparents, Kodaikanal School, India. Home church: Pilgrim Congregational UCC, Lansing, MI. Volunteer, 1 year.

Adalto Magalhaes, from Salvador, Brazil, serving in Vermont Conference. International Associate, 4 months.

Margaret M. and William F. Reitmeier, pastor (William), winter English-language congregation, Iglesia Christiana, Mazatlan, Mexico. Home church: Scribner UCC, Scribner, NE. Volunteer, 5 months.

Karen L. Roy, biology teacher, Inanda Seminary, South Africa. Home church: Second Congregational Church, Holyoke, MA. Appointment, 5 years.

Susan K. Winter, community development work among women, Atakpame, Togo. Home church: Wayzata Community Ch., Wayzata, MN. Appointment, 3 years.

LEAVING OVERSEAS SERVICE

Joy and Willie Wong, Hong Kong, 1975-1980.

Beverly and Walter Snowa, Indonesia, 1969-1980.

Terry Hollenbeck, Honduras, 1979-1980.

William Edwards, West Germany, 1979.

FURLOUGHS

Gretchen DeVries (Japan). 1 year beginning March.

Eleanore Hire (Japan), 1 year beginning March.

Carl Schweitzer (Japan), 1 year beginning March.

DEATHS

C. Robert Avery, a missionary in Turkey (1948-1979), died on November 15, 1979 in Istanbul, Turkey, at the age of 61. (See story on page 6.)

Mr. Avery is survived by his wife, Elizabeth (P.K. 142, Istanbul, Turkey); three sons, Robert (4443 Pleasant Ave. S., Minneapolis, MN 55409), David (88 Doyle Rd., Tolland, CT 06084), and Richard (Seaman's Church Institute, 15 State St., New York, NY 10004); two daughters, Frances Olsborg (Box 235, Rio Nida, CA 95471), and Dorothy (Box E-230, Earlham College, Richmond, IN 47374); and his mother, Hilda (Box 154, Stanton, NJ 08885).

Ruth McGavren Compton, a missionary in Turkey and Greece (1917-1958), died November 28, 1979 in Clearwater, Florida, at the age of 87.

Mrs. Compton and her husband Carl taught at Anatolia College in Turkey. When the school closed, they directed an orphanage. Anatolia College relocated in Greece in 1925, and Mr. Compton became dean and later president after World War II. Mrs. Compton shared completely in the life of the College.

Mrs. Compton is survived by her husband Carl (2855 Gulf to Bay Blvd., Apt. 29-F, Clearwater, FL 33519), a son William (Box 72, Mt. Hermon, MA 01354), and a daughter Esther Miseroy (2289 Glenmoor Rd. S., Clearwater, FL 33516).

Rowland McLean Cross, a missionary in China (1917-1948), died November 26, 1979 in Pomona, California, at the age of 91.

Dr. Cross taught student evangelism at the National University in Peking and was in charge of country evangelistic work in Tungchow. He served as chaplain in the North China American School and was the American Secretary of the North China Administrative body.

From 1948 until 1953 he was Secretary of the Far East Asia Committee of the Foreign Missions Conference of North America and its successor organization, the Division of Overseas Ministries of the National Council of Churches, USA. Between 1954 and 1956 he was Associate Secretary of the United Board for Christian Higher Education in Asia. While in retirement in Claremont, California, he served as Executive Secretary of the Claremont Council of Churches.

Dr. Cross is survived by his wife Rebecca (660 Alden Rd., Claremont, CA 91711), a son Charles (AIT (Taipei), P.O. Box 1612, Washington, DC 20013), and a sister Helen Daggett (14200 Pt. Cabrillo Dr., Mendocino, CA 95460).

Elmer W. Whitcomb, a missionary in India and Ghana (1928-1962), died on November 15, 1979 in New Braunfels, Texas, at the age of 82.

Dr. Whitcomb and his wife Adella spent 25 years in India at the mission hospital in Tilda, Madhya Pradesh, where he developed a large and flourishing institution of healing. In 1955 the Whitcombs transferred to Ghana where he established the hospital at Adidome.

Dr. Whitcomb is survived by his wife Adella (8 Eden Dr., New Braunfels, TX 78130), a daughter, Anna May Garrison of North Dakota, and three sons, Thomas (108 Main St., P.O. Box 268, Cibolo, TX 78108), William (808 Douglas Tr., Madison, WI 53716), and John (1981 Villafana Dr., Pensacola, FL 32502).

GIFTS RECEIVED IN MEMORY OF

Rev. Martin Albrecht
Mr. Clifford E. Reed

Mr. Walter H. Allen
Mr/Mrs. Graham G. Alvord

Mr. Robert Avery
Rev. Perry D. Avery
Mr. Thomas D. Goodrich
Mr/Mrs. Lowell E. Olson
Rev/Mrs. H. Telfer Mook
Mrs. Lillian Berton
Miss Isabel Hemingway

Dr. Harry W. Baumer
Mr. Paul E. Baumer

Mrs. Dorothy Beecken
Dr/Mrs. Sterling H. Whitener
Mrs. Carl J. Madlinger
Miss Audrey Gilg
Dr. George R. Snyder
Immanual UCC, Streamwood, IL

Mr. Reginaled F. Berry
Mr/Mrs. Graham G. Alvord

Rev. Herbert Bloesch
Mrs. M.P. Davis

Mrs. Elizabeth Camp
Mrs. Stephanie C. Grattan
Mr/Mrs. Thomas T. Mito
Mr/Mrs. Vernon L. Merrill
Dr. Lavinia Scott

Ms. Ruth Compton
Ms. Marian R. Robinson

Mr. Rowland Cross
Ms. Marian R. Robinson
Miss Isabel Hemingway
Dr. Lavinia Scott

Miss Erma Flatter
Dr. George R. Snyder

Mr. and Mrs. Chen Fong
Miss Emma C. Fong

Ms. Rusty Wright Goodrich
Mr. Thomas D. Goodrich

Dr. Mary Cushman
Dr. Mary Cushman Circle, Castine, ME

Miss Olive Greene
Mr/Mrs. J. Calvin Keene

Mr. Walter Gremlitz
Mr/Mrs. Graham G. Alvord

Mrs. Frieda Hartman
Mrs. Helen M. Davis
Rev. George R. Snyder
Rev/Mrs. William H. Daniels
Rev/Mrs. Sterling H. Whitener
Lucile and Ward D. Hartman
Relatives and Friends
Upper Sandusky, OH
Mr&Mrs. Donald R. Bergman

Ms. Diane Heacox
Mr. Kent Heacox

Miss Caroline Hine
Miss Lucile Hartman

Miss Hilda Huefe
Mrs. Helen M. Davis
Rev. Emil W. Menzel
Dr/Mrs. Allen O. Miller
Dr. Harold P. Schultz
Rev/Mrs. Otto Artopoeus
Mrs. William Dietz
Rev/Mrs. Christian Rohlfing
Mrs. Carl W. Klein
Rev/Mrs. W. T. Baur

Ms. Mabel I. Huggins
Miss Isabel Hemingway

Dr. Samuel Kruse
Mrs. Olga K. Wobus

Ms. Yasuko Kusunoki
Miss Audrey Gilg

Rev. Loy L. Long
Mr/Mrs. Ray Anderson

Mr. Richard E. Maynard
Mr. Howard A. Reed
Miss Harriet Yarrow
Mrs. Donald Royce

Mr. Robert Maynard
Mr/Mrs. J. Calvin Keene

Mr. James Christopher Meyer
Ms. Katherine D. Meyer
Rev/Mrs. William W. Meyer

Ernest E. and Mabel Wilder Morrill
Mr. James W. Morrill

Mrs. Elizabeth S. Neilson
Mr/Mrs. Graham G. Alvord

Mrs. Rosalind Reed
Dr. Donald A. Sutherland
Rev. Perry D. Avery

Mrs. Dorothy Blatter Ross
Miss Susan Combs

Miss Esther I. Sellemeyer
Miss Lucile Hartman

Mr. Carl Sipple
Dr/Mrs. Allen O. Miller

Dr. Theophil H. Twente
Miss Charlotte Tirre
Mrs. Rachel T. Celmer
Rev/Mrs. Philip C. Fischer
Anonymous

Mrs. Maisie Dorland Van Vactor
Rev/Mrs. Ernest H. Frei
Central Atlantic Conference, UCC
Custer Community Church, Custer, SD
Win and Lynn Nelson
St. Peter's UCC, St. Louis, MO
Pierce Congregational Church
New England, ND
Sioux Parish, Shields, ND
Bethany UCC, Oshkosh, WI
Women's Guild, Grafton Church, Grafton, VT
Anonymous

Mr. Robert M. Waugh
Graham and Jean Alvord

Dr. E. W. Whitcomb
Mrs. Ruth Albrecht
Rev. Emil W. Menzel
Mrs. H.A. Feierabend
Ms. Catherine C. Robertson
Rev/Mrs. Philip C. Fischer
Rev/Mrs. W. T. Baur
Sister Minnie Gadt
Rev/Mrs. Otto Artopoeus
Rev/Mrs. Theodore Essebaggers

Ms. Katie Wilcox
Ladies Aid Society, UCC, Chester, CT

Dr. Walter B. Wiley
Mrs. Edith H. Wiley

BISHOP

Continued from page 12

Toward a Resolution: Spiritual Resources

It should be painfully clear that the "military operation" would merely create a new and more dangerous crisis involving a potential confrontation of the superpowers. It would also guarantee the death of the hostages. I believe that economic pressures also would be counterproductive. An economic boycott would stiffen the resolve of the Iranians and would strengthen their sense of martyrdom, a virture in Shiite Islam.

It may well be that Christian religious leaders who are sensitive to the grievances of the Iranians could provide the necessary channels of communication to the student captors and the Ayatollah himself. Popular mythology to the contrary, Islam is not bent on the destruction of the Christian world. Indeed the revolutionary leaders have made great efforts to establish rapport with Christian religious leaders. Muslim revolutionaries are puzzled by Christian silence during the Shah's rule, but seem willing to "educate" us.

The Rev. William Howard, who visited the hostages on Christmas Day, has stated that this crisis demands that we call upon our spiritual resources. We are accustomed to getting our way through military force or economic blandishments. The Iranians may be doing us a favor. As a result of this crisis, we may rediscover that our real strength lies in our fidelity to Christian principles.

Ms. Melita Wright
Mrs. M.P. Davis

Ms. Carrie M. Wynn
Rev. Bert E. Wynn

We regret that in the obituary for **Mrs. Rosalind Reed** (*Whole Earth Newsletter,* Fall 1979), the name of her eldest son was omitted. He is Dr. A. Lachlan Reed of Wayzata, Minnesota.

United Church Board
for World Ministries
475 Riverside Drive
New York, NY 10027

Non-Profit Org.
U.S. POSTAGE
PAID
New York, N.Y.
Permit No. 8161

Editor: Jane Day Mook
Assistant Editor: Judith Go
Composer: Thomas Luhrman

Whole Earth Newsletter is published three times a year by the United Church Board for World Ministries. Your letters of comment are invited.

To the UCC minister: We hope that you will find the Newsletter useful for your church family. Will you please see that it gets to the chairperson of your Mission Committee when you have finished with it?

If you are now receiving the ***Whole Earth Newsletter,*** either as a single copy or in bulk, we shall greatly appreciate your sending us $1 for each year's subscription to Ms. Judith Go at UCBWM.

The Charles Holbrook Library
Pacific School of Religion
1798 Scenic Avenue
Berkeley CA 94709

209

GRETCHEN DE VRIES WILL BE MISSIONARY-IN-RESIDENCE

Gretchen DeVries, who has been serving as acting director of the Asian Rural Institute in Nishinasuno, Japan, will be missionary-in-residence with the UCBWM staff while on furlough from her duties overseas. After her arrival in late spring, she will work with Dr. Alfred Bartholomew as associate program secretary for World Service.

A graduate of the University of Nebraska with a master's degree in social work, Ms. DeVries has also earned her B.D. degree from the Pacific School of Religion. At the Asian Rural Institute she has been teaching, coordinating women's programs, and assisting in the overall administration of the Institute.

L. MAYNARD CATCHINGS RETIRES

At the end of December, 1979, **Dr. L. Maynard Catchings** left the UCBWM home-base staff after two years as associate secretary in the office for Overseas Personnel. When he came to the Board in 1978, he brought a wealth of experience both at home and abroad. He had served as a parish minister in both the United States and Singapore, worked in the field of development education, and been on the staff of the National Council of Churches. His special and important assignment with the UCBWM has been in minority recruitment for Christian service overseas.

We wish you Godspeed, Dr. Catchings. We shall miss your kindly ways.

UCBWM HOTLINE

The UCBWM has installed 24-hour telephone service to provide the latest information on its response to disaster. If, in this troubled world, there is no disaster to report, there will be a one-minute mission vignette.

In general, the cheapest calling times are nights (11 P.M. to 8 A.M.) and weekends. Check your directory for rates.

The number: **(212) 870-3257.**

ALFORD CARLETON IS ILL

Dr. Alford Carleton, former executive vice president of the UCBWM, has been seriously ill, but last reports indicate that he is now showing much improvement.

After suffering a stroke at his home in Pleasant Hill, Tennessee, Dr. Carleton was moved to a nursing facility in Columbus, Ohio. Mrs. (Mary) Carleton is with their daughter Muriel Siddall near Columbus. Both Dr. and Mrs. Carleton would enjoy hearing from friends. Their address: c/o Dr. and Mrs. John Siddall, 12677 Tollgate Road, Pickerington, Ohio 43147.

THIRD WORLD MISSIONERS SERVE UCC CHURCHES

Three countries were represented by the five men and women who have recently been serving UCC churches as **Third World Missioners.** They are: **Mr. and Mrs. Nader Geraisy** from Nazareth, Israel (Maine Conference); **Mr. Robert Nti** from Ghana (North Dakota Conference); **Rev. Joseph Ghosh** from Allahabad, India (New Hampshire Conference); and **Mr. Asish Kumar Mondal** from Calcutta, India (Northwest Ohio Association). All except Mr. Mondal, who will remain through September, returned to their home countries at the end of 1979.